A SHORT RELATION, OF THE LIFE, VIRTVES, and miracles, of S. ELIZABETH CALLED THE PEACE-MAKER. QVEEN OF PORTVGALL.

Of the third Rule of S. FRANCIS.

Canonised by Pope VRBAN the VIII. the 25. of May. Anno 1625.

Translated out of Dutch; by Sister Catharine Francis, Abbess of the English Monasterie of S. FRANCIS third Rule in Bruxelles.

IOHN MORRIS.

AT BRVXELLES,
By Ihon Pepermans, at the signe of the goulden Byble, 1628.

Elizabeth Ratcliff

S. ELIZABETHA PORTVGALLIÆ REGINA
tertij Ordinis S. Francisci Vixit annis LXV. *Obijt an.* 1336.
Sculp: et Exaud: Sr Van Schore

TO THE REVEREND,
RELIGIOVS, AND DEVOVT
seruant of Iesus Christ,
SISTER CATHARINE
FRANCIS,
Abbess of the English Monasterie of S. Francis third Rule, in Bruxelles.
Euerlasting health.

REVEREND MOTHER.
Having seen in English the little booke of the life of S. ELISABETH Queen of Portugall: vvhich F. Paludan. abbridged, and gaue out to all the people in Spanish, French, and Dutch, in the solemnitie made at the publishing of her Canonisation, in Bruxelles: I knew it to be your Reuerences hand wrighting, and being farder cer-

 tified

tified that it was your ovvne labour, and that you had your ſelfe tranſlated it out of the dutch. Eſteeming it ſo much the more, I conferred it with the originall; and finding it in all things to agree, and to be à mirrour, not only for Religious, but alſo for Princes, I had ſcruple to hide vvhat vvas ſo behouefull for the commun good; therfore witneſſing heer the truth of the tranſlation, I demãded of our ſuperiour his approbation that it might be printed, vvhich had, I dedicate your worck to your ovvne ſelfe, vvilling you to go forvvard in ſo good exerciſe, for nothing moveth more to perfection then the examples of thoſe ſaintes that vvere in all reſpectes of the ſame profeſſion that our ſelves are: nor contrarievviſe can any thing more hinder it, then to be bound to one profeſſion, and

in

in affection to followv another. Verely, to your ſerious looking into theyr liues (next vnto your dayly, and nightly exerciſe of quire and meditation) I muſt attribute that principall ſpirit of gouernement, to vvhich in short time you haue attained by the aſſiſtance of him who needeth no long times in teaching, Almightie God, who euer bleſs your endeavours, and bring vs all to ſee his face, in heaven. Pray for your pore Chaplain.

BR. FRANCIS BEL.

THE AVTHOR, TO THE READER.

TVrning ouer diuers Authors, and with attention reading theyr hiſtories, the better to informe my ſelfe of the parentage, affinitie, and life of our holy Queen Elizabeth; I haue found that her Origen is the illuſtrious howſe of Aragon, and her alliance by mariage, with the kingly howſe of Portugall, which howſes I haue noted to haue been very fruictfull of holy perſons: And not only in thees two but alſo in many others, as France, Caſtile, Bohemia, Hungarie, Poland, and Brabant I haue obſerued the like bleſſings and fauours. Amongſt which kingdomes and Princedomes, the mutuall mariages and alliances from all antiquitie, by courſe euen till this time haue cauſed an affinitie worthie the conſideration: In ſo

ſo much that the Princes and Potentates liuing this day, if they bee come of thees families, haue either theyr origen from the number of thees Saintes or elles are allied and of kinred to them reigning now in glorie with Chriſt our ſaviour.

Chiefly it is to bee noted how this holy Saint Eliſabeth Queen of Portugall is Parent to the Emperour Ferdinand, the 2. and the Catholique King of Spaine Philip Dominicus victor, by right line in the tenth degree. To the Infanta Iſabella Clara Eugenia, gouerneſs of the lowe countries and Burgondie, in the 9. degree. To the Duke of Bavaria and the Duke of Nuburg, in the 11. degree.

The moſt Chriſtian King of France, that now liveth, is to her and S. Lewes, his predeceſſor in the kingdome of France (who was alſo of the third Order of our Seraphicall father S. Francis) and to her Siſter S. Eliſabeth

beth who was à Nunne of S. Clares Order; in the eleventh degree: he is also cozen to S. Lewes Bishop of Tolosa, who was à Freer of S. Francis Order; and also to B. Ioanna Queen of France, Foundress of our B. Ladies order, called the Anuntiates.

The King of Poland that reigneth at this day, hath in his Parentage S. Hedwigis, and her daughter. S. Gertrude; and B. Aleyda Princess of Poland, and B. Salomea Queen of Halicia, Moreover, he hath S. Casimirus, his vncle, Brother to his grandfather.

The Lantsgraue of Hessen descendeth from S. Elisabeth Queen of Hungarie and Bohemia (shee was of the third order of S. Francis) hee is in the 10. degree from her.

The kingdomes of Hungarie and Bohemia haue honored theyr kings and Princes with parentage of Saints and Beatified, Saint Elisabeth before mentioned, and S. Margarite (of the order of S. Dominick) Cunegunda

and

and Iolenta of the order of S. Clare: all daughters of Andrew the 3. and Bela the 4. Kings of Hungarie: B. Agnes of the order of S. Clare daughter to Primislaus king of Bohemia: S. Albertus Cardinall and Martyr Bishop of Leedes (whose reliques ly in Bruxelles in the church of the Discalced Carmelites, translated thither from Rhems by the Archduke of happy memorie Albertus the Iust, and Isabella Clara Eugenia his beloued wife the year 1612.) who was sonn, brother, and vncle to the Dukes of Brabant.

But heer I desire you to marck, how the kingdome of Portugall, goeth beyond the others; for setting aside the holy Elisabeth (whose life shall heer briefly bee set downe) yee shall finde, coming out of this kingdome, the first king Alphonsus; the 3. daughters of his sonne Sancius; Theresa Queen of Leon; Mafalda Queen of Castile, after Religiouse of S. Bernards order: and Sancia of the same order; The

Prince

Prince Ferdinand ſonne to king Ihon the firſt, and the Infanta Ioane daughter to king Alphonſus the fifth, all eminent for holyneſs of life and miracles: vvher, in many thouſand families again you ſhall not finde one.

All thees Saintes, to the number of 24. haue ſprong out of thees ten Catholick families vvithin the ſpace of about 400. yeares. And had vve looked further back to theyr firſt beginning or theyr converſion to the Chriſtian faith, everie familie vvould haue yealded more: for in Hungarie vve ſhould yet haue found S. Stephan, and Emeric kings, and Ladiſlaus Prince of that Kingdome. In Bohemia, S. VVenceſlaus Martyr. In Auſtria, S. Leopoldus. In Brabant, SS. Pipin, Arnulphus, Emebert, Begga, Gertrude, Gudula, Pharaildis, Reynaldis, VValtrudis, Aldegund, &c. and ſo in the reſt.

And to returne again to S. Eliſabeth Queen of Portugall, Note, that of her

her are come, 7. Emperours, conſequently one after another: ſix Empreſſes: 36. Kings: and 43. Queenes.

All vvhich together is to bee ſeen as cleer as the ſunn; in à table vvhich I haue ſett forth; to the honour of the ſame Saint: and vvithall, that the devout reader may ſee therin hovv men in this vvorlde (if they vvill cooperate vvith Gods preventing grace) notvvithſtanding maieſtie, greatneſs, might, honour, and kingdome, may attaine to great holyneſs: And that alſo beholding and conſidering ſo manie Saints, the Chriſtian Princes that glorie to bee of theyr race may be therby ſpurred and pricked on to virtue, and followve theyr holyneſs, and chooſe them for Patrones, Aduocates, and guides, in the vnknowne vvay, of this life, and after in the iuſt iudgement of the vpright iudge.

Thoſe that haue the carde vvhich I ſet out, muſt note, firſt that it vvas not poſſible to giue all the Queenes

place

place therin, or to ſet downe theyr names, becauſe the piece is little, and alſo becauſe many of them were maried to kings, whom it was no need to bring in: and thoſe that are ſet downe are without crownes, excepting the Saints, and thoſe that were heyres to kingdomes or princedomes, who by theyr mariages transferred them to other families.

Secondly, heer in is cleerly to bee ſeen, the right and lawfull ſucceſſion of the kingdoms of Hungarie, and Bohemia, and all the Provinces, and Dominions of the howſe of Auſtria vnto the perſon of Ferdinando Emperour of the Romanes. Alſo the inheritance and ſucceſſion not only of all the kingdomes of Spaine but alſo of Sicilie, and Naples, of the Dukedome of Burgundie, Brabant, and the reſt of the Dominions of the lowe countries, lawfully to pertein and fall vpon the perſon of the Catholick king Philip the 4. Dominic Victor, and that not by force of armes, much leſs by prudence

and

and humane induſtrie: but only by the diſpoſition and prouidẽce of God: who (Eccl. cap. 10.) tranſlateth kingdomes from nation to nation. Whence may bee ſeen the idleneſs, and vanitie or manifeſt impietie of ſuch as preferr the inventions of theyr owne braines, or, to ſpeak more properly, certaine lawes of ſtate, before the prouidence and care that God hath of the gouernement of Empires and Dominions: and for theyr better ſafeguard and ſecuritie, ſett faith and conſcience à ſide, offend God and his holy church.

Thirdly, all Potentates ſhall heer note, that the ſtrongeſt caſtle, the chiefeſt fortification and defence of theyr eſtates is, ſincere faith, and Religion not affected: for although the riches and regions bee moued together, although the earth be in vprore, and hell come in for à part: nothing of all this can shake the Monarch that feareth God, and loveth his church, and doth not communicate nor participate with the aduerſaries ther of, and is

zealous

Zealous of ſincere and perfect iuſtice.

Fourthly that no man may haue anie thing to ſay, if it ſeem to him that I haue done more then the decrees of the church do permit, touching the deſcription of the 24. Saints. Becauſe they bee not all in the Catalogue of the Canoniſed by order of the Romane church, although the greateſt part of them bee ſo: yet the others ſhined and do as yet ſhine with many miracles in theyr ſeuerall places and prouinces. VVher they are holden, eſteemed and reuerenced, for Saints; and of ſome of them the Martyrologes of theyr orders do make mention, ſo that no doubt being made of theyr ſanctitie it remayneth that we endeauour to followe them. Ther is in the table à diſtinction, for the Saints Canoniſed, or Beatified, are in ouall circles with beames of glorie about theyr heads, the other in round circles without beames. And becauſe the beatification of B. Ioane Queen of

Fran-

France, is labowred for at Rome, and the decree from day to day expected, shee is ſett in an ouall circle.

For the reſt, what thing ſoever can bee deſired more in the deſcription of the carde: the markes and diſtinctions therin ſett downe, and chiefly the branches of it doe shewe it cleerly. Lett, this ſuffice, gentle Reader, for thy direction; enioy my little labour, and take it thanckfully.

F. F. P.

CONcordat cum originali Teutonico Ita testor 5. Octobris 1628.

Fr. Franciscus Bel.

Imprimatur,

Fr. Franciscus à sancta Clara, Lector Theologiæ: Collegij S. Bonauenturæ Duaci, Guardianus, & R. P. Ministri Prouinciæ Angliæ, Cis mare vices gerens.

A SHORT DECLARATION OF THE LIFE, VIRTVES, AND MIRACLES OF S. ELIZABETH, CALLED THE PEACE-MAKER: QVEEN OF PORTVGALL.

Of her parents and bringing vp.

THE EIRST CHAPTER.

THIS B. Sainte Elizabeth was daughter to Peeter king of Aragon, her mother was named Cõstancia, daughter of Manfredus, King of Cecilie and Cozen to the Emperour Frede-

Frederick, the second: Shee was borne in the yeare of our Lord 1272. In the reign of her grandfather james (of whose merits and good workes it is found vvritten that he builded and endowed, to the honor of the glorious mother of god, 2000. churches when this happy child vvas Christned, they named her Elizabeth in memory of that other S. Elizabeth, daughter to Andrevv king of Hungary, vvho dyed before, in great holynes of life. and vvas numbred amongst the Saints by Gregory the 9. vvhose sister Called Violence, vvas wife to the forenamed james: and grandmother to this holy Saint. hir birthe did so much reioyce her grandfather, that he presẽtly made peace with his sonne, her father; with whom he had bene long at variance; but novv at this ioyfull

time

time of her nativity he cõcluded peace, between them, and tooke this vvelcome guifte, his grandchild home to his pallace, and brought her vp vvith great care. instructing her in all vertues. vvhen she vvas 6. yeares ould her grandfather dyed, and she vvas brought home to her fathers houſe, where in her tender yeares she gaue great teſtimony of her future vertues; by her grauity and deuotion vvhich was of great edification, for shee kepte the same maner of Rule in all her actions. and eſpetially in her praiers and deuotions which she had learned of her grandfather, and vvhen she vvas Come to the age of 8. yeares she daily read the 7. hovvres of the diuine office: vvith great deuotion and diligence, she vvas louing and charitable to the poore, giuing ac-

cording to her age all that she could procure, at vvhich her father did very much admire aſcribing all the good ſucces of his affaires to his daughters merits for vvhich he gaue daily thankes vnto almighty God.

Of the mariage of B. Saint Elizabeth.

THE II. CHAPTER.

THe fame of this holy Saint, and her naturall indowments vvher-vvith she vvas adorned vvas ſpred through the vvholl vvorld ſo that she vvas deſired in mariage by many Princes, to witt, the Prince, of Naples, and the Prince of Brittany who ſent their Embaſſadores, to the king of Aragon her father to deſire this royall daughter in mariage, but this vvas vnwelcome newes, vn

to

to him vvho greaued to thinke that he should part vvith his beloued daughter, and much more grieuous vvas it to the holy Elizabeth, that ſought after the heauenly Bridegroome not deſiring any earthly Prince. About this time dyed Alphonſus, the 3. king of Portugal, and after him reigned in his kingdome his ſonne Dioniſius, vvho being novv ſetled in his kingdome did Chooſe out 3. of the greateſt Peeres, of his Royalme, vvhom he ſent in Embaſſage to the king of Aragon, to deſire this his daughter in mariage: the king at that time kepte his Courte at Barcinona where the aforſayde Embaſſadores arriued, theyr names vveare the Lord Iohn Velho, Lord Iohn Martinium, and the Lord Vaſco Perez, vvho preſenting their Embaſſage to the king; he

deliberating vvith him ſelfe on vvhich of theſe 3. Princes, he ſhould beſtovve his daughter, ſo deare and delightfull vnto him, in regard of her virtuous diſpoſition, at the laſt he made choice of the king of Portugall, rather then either of the other tvvo Princes, in regard they were not as yet eſtabliſhed in theire kingdoms as the kinge Dionyſius was. Beſides, this king was not ſo neer in blood vnto the lady Elizabeth as the other tvvo Princes vvere, all vvhich vvere Motiues that made the king her father vvilling to beſtowe her vpon the aforſayd king Dionyſius; and ſo ſoone as conſent was giuen thervnto, the Lord Velho as cheefe of theſe Embaſſadores, toke this holy Elizabeth to vvife, in the name of his king, vvho vnderſtanding therof did much reioyce

vvith

vvith all his ſubiects, exceedingly congratulating this hopefull mariage, and vvith great deſire expected her Coming: eſteeming her as giuen them from heauen, vvhen shee vvas to depart from her fathers pallace, tovvards her husbands courte: the king her father vvith greate attendance. accompanied her to the borders of Caſtile: vvhere shee vvas honorably receiued by Aminitius Sancius vvho at that time being hindred vvith vvarres. Gaue her to the protection, of his brother james: and the beſt of the nobility of Caſtile. At Brigante vpon the Borders of Portugall Alphonſus brother to the aforſaide king Dionyſius, avvaited her, and brought with him many Bishops and nobles of the land, honorably conducting her Royall parſon to Trancoſie, vvhere the

king did attend the Comming of his bryde, and the mariage vvas solemnised with vnspeakable ioy of all. In the yeare of our lord 1282. the king gaue her for vvelcome (after the custome of Portugall) great speciall rents out of certain cities; and also courtiers and attendants, as beseemed her.

Of her holy life in her mariage state.

THE III. CHAPTER.

THis nevve state of life: and greate honor did not any vvayes diminish her accustomed deuotions: for although this holy Queene vvere but 12. yeares of age: yet did she measure and dispose of all her affaires in due time and knevve hovv to direct and turne all her actions to the hon-

nour of God; as her mirthe into modesty: her ioy into teares: her iewells and costly apparell, to sharpe discipline and chastising her body. She vvas much giuen to the seruice of God in holy contemplation; yet did she neuer neglect her seruice and due respectes vnto the king her husband: shee kepte a iust accounte hovv shee spent the day; rising early in the morning to read her Matines and Prime: and so soone as the Priestes and musicians vvere ready to performe the diuine seruice: she went with speed to the Chappell vvhere she heard mass very deuoutly vpon her knees: and after mass hauing reuerently kissed the Priests hand she made her offering according to the solemnity of the day: that she might not appeare vvith empty hands before al-

mighty God, this being done she read the reſt of her hovvres: and this vvas her accuſtomed maner. all the time of her life: and for the laſt shee read the office of Our B. Lady. and the office of the dead: in the after noones shee vvent à gaine to the Chappell to heare the Veſperas, and to performe the reſt of her office: after which she gaue her ſelfe to holy con-templation vvherin she shed à boundance of teares that proceeded from the tendernes of her hart she alſo vſed to reade deuout bookes vvhich incite to virtue: and after this shee exerciſed her ſelfe in skilfull needle vvorke; Chiefly to shun idleneſs and to giue others good example, she made vvith her ovvne handes all thinges that vvere neceſſary for the church, she vvent often to confeſſion and receiued the moſt

holy

holy Sacrament, of the Altar with greate deuotion.

Of her greate abſtinence, and how her faſting was confirmed with à miracle.

THE IV. CHAPTER.

THis holy Queene vvas not only à louer of praire but alſo of great abſtinence, accuſtoming her ſelfe to à very ſpare diett: that her ſoule might be the more pleaſing vnto God: and beſides the faſting days appointed by the holy church, she kepte 3. in à weeke and she likewiſe faſted the aduēt of our lord: and from the Eue of S. Iohn Baptiſt vntill the day of our B. ladyes aſſumption, and ſome times she faſted the lent of S. Michael when theſe faſtes ſeemed eaſie to her, then did she faſt

the Freedayes and Saturdayes, with the Eues of our lady and all the Apoſtles, vvith bread and vvater: and she vvould haue proceeded further in faſting but that the king her husband ouer ruled her. This vviſe and virtuous Queene knevv vvel that coſtly meales greate banquettes, and fine apparell was often times the nurce of many ſinnes: and it pleaſed God to shevv by à miracle hovv pleaſing the ſobriety and abſtinence of this his hand maide was vnto him; for being ſick at Alanquerti, she vvas appointed by the Doctor to drinke vvyne for the recouery of her ſtrength, but she for the loue of abſtinence did refuſe to drinke it, verely beleeuing it was not good for her health. For not she alone, but all the kinges and Queenes of Portugall vvere noe drinkers

kers of vvyne: ſo that it pleaſed almighty God vvonderfully to looke vpon her, for as her waighting vvoman brought her tvvice à Cuppe of Could vvater to drink it vvas both times miraculouſly turned in to good vvyne.

Of her mildnes to the poore, likewiſe confirmed with à miracle.

THE V. CHAPTER.

THis holy Queene vvas all vvayes found milde and very charitable tovvards the poore being euer vvilling and redy to helpe and comfort them in all that poſſibly she might, ſo that her liberality ſeemed to go aboue her Eſtate, she neuer let any depart from her vncõforted although there came many vnto her, not ſo much driuen by corporall

porall neceſſity as to receiue of her ſome conſolation and eaſe of their griefes by her pious counſell, and virtuous example. She had great compaſſion vpon all ſtrangers: and ontlandishe pilgrims tenderly receiving and charitably releeuing them according to their neceſſity vvith mony, Cloathes, and lodging. She gaue to all Cloiſters as vvell of men as of vvomen, to the vttermoſt of her povver. She did much commiſerate the diſtreſſed eſtate of poore gentilmen vvhich through any misfortune vvere fallen to decay: and she ſought out meanes, to helpe them. Likewiſe this pious Queene did vnderſtand that vvithin her Royalme vvere very many vvomen of good account which ſuffered greate miſery for vvant of maintenance. and therby vvere

re in danger to fall in to sinne: but she employed her most trust ſeruants to releeue theyre neceſſity and by her meanes preferred many in mariage: and although her piety vvere alvvayes plentifully manifeſted to the needy, yet vpon faſting dayes: and in the holy vveeke she exerciſed moſt charity: and aparelling her ſelfe in very poore Cloathes she vvas preſent at all the ceremonies of the holy Catholike church. Vpon good frjday she washed the feete of 13. poore men and hauing done she humbly kiſſed theyr feete and gaue them nevve Cloathes. the like she did on holy thursday to 13. poore vvomen. It chanched that one of theſe poore vvomen had à very ſoare foot which was grieuously eaten vvith à cancre: and being loath the princeſs should perceiue it

she drewe it backe, and gaue her other foot to vvash, but the holy Queene tooke the soare foot into her hand and vvashed it very tenderly and although it had so strong à sauour that it could hardly be endured yet did she humbly kiss it, vvherupon the saide soare vvas imediatly healed miraculously. The like pious worke she did vpon à good friday at Scalabi, vvhen all the people vvere gone but only one poore man who stayd in the court to seeke some remedy of à soare disease vvith vvhich he vvas afflicted, the porter seeing him was very angry and in à great fury required of him hovv he came to be infected vvith such à grieuous disease, and vvhy he did not goe avvay with the other people and taking à staff in his hand did beat this poore man and vvound him very

very grieuouſly. this vvicked deed vvas made knovven vnto the holy Queene, vvho did grieue very much at that her ſeruant had done, and cauſed the poore man to be brought vnto her and comforted him in all that she could, binding vp his vvoundes vvith her owne handes and gaue order to her ſeruants that they should haue care of him: but it pleaſed God that the next day, he vvas cured, and came to the holy Queen to giue her thankes for his health. she continued her acuſtomed charity and liberalytie to the poore vvhich vvas shevved to be moſt pleaſing to the diuine bounty by this vvhich follovveth. It chanced on à time as she carried in her lapp à greate ſumme of mony to giue to the poore, she mett vvith the king her husband who ſayed vnto her,

what is that my beloued that you carry there? she answered they be roses: and opening her lapp the mony was miraculously turned in to fayre roses which did yeeld forth à very fragrant smelle: although it were then the time of winter; and hereof it cometh that this holy Elizabeth, is alwayes painted houlding roses in her lapp: she was euer very hard and sparing to her selfe but to the poore most milde and liberall.

Of à certaine peace which she made.

THE VI. CHAPTER.

WIth great right is this holy Queen stiled Pacifica, which is as much to say as Peacemaker for she seemeth to haue been

been borne for that end, to make peace. There vvas à very dangerous accident hapned betvveen the king her husband and his brother Alphonſus about certain rentes and revenues, which were in queſtion betvveene them: and the matter was growen vnto that paſs that it ſeemed impoſſible, to be ended vvithout the sheding of much blood: but this vertuous Queene made peace betvveen them vvith her ovvne loſs: preſenting to them as à guift to make the peace à towne Called Cintram, and other tovvns of Portugall, vvith all her richeſt reuenues. She knevve the office of à Queene vvas to appeaſe the angry mind of the king and make peace betvvene him and his ſubiectes; alſo to admonish thoſe in office to diſcouer the deceipts of the enimies in the court: She

counſelled the king to be alwayes liberall to thoſe that deſerued well: and not to giue eare to thoſe that backbite and detract others: and when she knevve of any that were at debate then did she labour all that shee might to pacifie them, making conditions that theymight not go to lavve and if the partyes vvere poore that ſuſtained the iniury she gaue them of her ovvne goods becauſe the peace should not be broken: yet vvithout detriment to iuſtice if there were any thing that deſerued punishment. This holy Queen likewiſe made peace betvveen the king of Aragon her brother, and her daughters husband Ferdinandus king of Caſtile: vvhich although many Prieſtes, and Bishops had vndertaken and could not bring to paſs, yet she by her indeuours brought

brought it to ſo good an end that they both did chooſe the king her husband to decide the matter: and at an other time this pious Queene made peace betvveen her ſonn in lavve Ferdinandus king of Caſtile, and her husband the king, that vvere both vp in armes and ready to giue battell; and vvhen the Prince Alphonſus had rebelled 2. or 3. times, and had taken in, one of his citties she ſo ouer came him vvith faire vvords and iuſt reaſons that she brought him home again to the ſeruice of his father: and therby quieted the Ciuill vvarres in Portugall.

Of her patience in tribulation.

THE VII. CHAPTER.

ALthough this holy Queene had alvvayes her deſires and endeauors exerciſed in the making of peace : and ſeeking to conſerue it, yet could she not her ſelfe be exempted from enuious tongues : for, there vvere ſome that ſought to raiſe à great ſlander of her and to ſet debate betvveene her and the king her husband, perſvvading him that the Queene did giue intelligence to her ſonne Alphonſus of all his fathers decrees, and that vvas the reaſon that the kings Army had alvvayes ſuch ill ſucceſs, and ſo often ouerthrovve and his ſonn Alphonſo the victory. The king being thus incenſed à gainſt his virtuous

virtuous and moſt innocẽt quẽ-
ne: became ſo enraged vvith her
that he depriued her of all her
rentes and reuenues, and in ba-
nishment ſent her to Alanquer
giuing her that place for her pri-
ſon: and this cauſed great grief
to all the Royalme but eſpecially
to the gouernours of her Caſtel-
les, vvho all promiſed to defend
her innocencie and right her
vvronges vvith theyr ſvvordes:
but she refuſed all human hel-
pe and putting her truſt only in
God, gaue her ſelfe wholly to her
deuotions ſpending the dayes
and nights in holy praier chaſti-
ſing her body vvith very ſore pe-
nance: all the vveeke long eating
or drinking nothing but dry
bread and could vvater; and
vvhen the kinge her husband vn-
derſtood of her great auſterity,
and vertuous maner of liuing he

vvas moued to pitty: and it pleaſed Almighty God to open his eyes ſo that beleeuing her innocencie he cauſed her to be brought home againe according to her Princely eſtate, and after vvard she vvas held in greater eſtimation.

Of her loue and loyalty to the king her husband.

THE VIII. CHAPTER.

THe vviſdome and conſtancie of this holy Queene hath shined in all the courſe of her life, but eſpetially it vvas made manifeſt by the great patience vvhervvith she did beare the diſloyall and diſordered life of her husband, and his loue to other vvomen, by vvhom he had children: forgetting his plyted faith vnto

vnto his vertuous Queene, and louing vvife, vvho grieued very much for two cauſes, theone, that Almighty God was ſo much offended, and the other, that the ſubiects through the kings euill example might be incited to follovv his leud life. The children vvhich he had by other vvomen she did not hate like à ſtep mother, but brought them vp with tender care, and motherly loue, inſtructing them in all virtue as if they had bene her ovvne, at vvhich the king did very much vvonder, and therby was moued to amend his life and not any more to wrong his mariage eſtate, yet ther vvere ſtill malitious mindes vvhich ſought to auert his loue from this his virtuous Queene: by raiſing à newe ſlander againſt her innocencie, it was in this maner. Ther vvas à yong cour-

courtier, that bare great hatred vnto another courtier of good and orderly life, and one vvhom this vertuous Queene did much employ to carry almes to poore folkes, and ſuch like ſeruice, it came to paſs that the enuious yong man taking in à vvrong ſence the charitable endeavors of this pious Queene, did accuſe her to be diſloyall to the king her husband with this yong man: the king being thus incenſed ſought by all meanes to put the yong man to death: and there vpon cõmanded ſecretly the men that kepte his lime kelles, to take the firſt man he should ſend to them, and bind him and caſt him in to the burning fornace. So the king ſent the innocent yong man to be burnt, vvho vvent, not miſtruſting any ſuch matter, and as he was going on the way he heard

the

the bell ring to the eleuation of the B. Sacrament in the maſs: and according to the cuſtome vvent in to the church to pray, as he had bene vvarned by his father to do at ſuch times, and being there vvere more maſſes to be ſaid, he ſtayed ſtill to keepe his deuotion. The king deſirous to heare of his death, ſent the falſe accuſer to the men of the lime kelle, to knowe if they had performed his command; they taking him for the man they should deſtroy, anſvvered that they had not yet, but novv they would, and ſo they tooke him preſently and caſt him headlong into the burning fornace. vvhen the nevves vvas brought to the king by the firſt meſſager, he ſtoode amazed at this vvonderfull and righteous vvorke of God ſeeing evill counſel alwaies to fall heavieſt vpon the

the counſeller, and that the innocent Queen vvas thus preſerued from the ſlander.

Of her children.

THE IX. CHAPTER.

IT pleaſed God that her firſt child vvas à daughter, vvhom ſhe named Conſtancia, after her grand-mother, this daughter was after vvard maried to Ferdinandus the 3. of that name, king of Caſtile, vvith great ioye, but it vvas ſoone turned into ſorrovve by the nevves of her ſodain and vnexpected death: for as this Queene Elizabeth with the king her husband vvent from Scalabi to Arambuiam, ther came an hermite in great ſorrovv, and deſired to ſpeake vvith the Queene: she gaue him audience,

ce, vvho ſayed vnto her. I ſhall declare vnto your highneſs moſt ſad and heavie nevves; your daughter is ſodainly departed this life, and her ſorrowfull ſoule hath appeared openly to me in my chappell and prayed me to giue you to vnderſtand that she is in purgatory, and she deſired the holy ſacrifice of the maſs might be offered a vvholl year for her releaſe. The pious mother fulfilled the deſire of her daughter: and the yeare being accomplished her daughter appeared to her in Conymbria in her ſleep, clothed in white, and ſeeming to be full of ioy, called her mother by her name ſaying, mother Elizabeth almighty God vvill revvard you in heauen, vvhither novv I goe releaſed from all paine. Heervpon the Queen vvaked and ſmiling vvith ioy vvent

preſent-

preſently to the paſtor and vnderſtood by him that her daughters apparition vvas vpon the maſſes concluding: at vvhich she vvas much comforted. The 17. year of her age she bare her daughter Conſtancia and the 20. year of her age she bare her ſonne Alphonſus, at Conimbria, and he reigned after the death of his father.

Of her pious workes shewed in the building of many holy places.

THE X. CHAPTER.

THis holy Queene vvas very milde, and benigne to all ſortes of people, but eſpetially shee had regard vnto the commun good and publike profit, for vvhen she vnderſtood of any decayed churches or hoſpitalles shee

she preſently tooke order to haue them repaired at her ovvne coſt and charges. Her piety in this kind vvas ſo greate, that à Gentilvvoman dvvelling at Almoſterium not farr from Scalabi began to build à cloyſter for Nunnes of S. Bernards order: and being preuented by death could not make an end of it, but left her begun vvorke to this holy Elizabeth, who did moſt willingly vndertake to finish it, to performe the laſt will and teſtament of the deceſſed. hauing finished this good worke she left it richly prouided of rentes, leauing the name and honor therof vnto her vvho did firſt begin the vvorke. The like to, this she did alſo at Scalabi, for the Bishop of that cittie began an almes houſe for found-linges but being preuented by death, could not finish it,

and

and in his laſt vvil he commended his vvork to the holy Queen Elizabeth, much deſiring that she vvould not by any meanes leaue it vndone: the Queene did not only accomplish his deſire in this, but alſo made the vvork much greater and augmented the rents, and gaue good order for the gouernment of the houſe, her ſelfe did giue the children to eate, out of motherly loue, and vvhen they vvere grovvne bigg she put them to learne ſuch trades as they vvere found capable of. This holy Queenes virtue vvas ſeen in the vvillingnes vvhervvith she vndertooke to finish vvorkes begun by others, vvherin she knew there was more labour and charges for her then any applauſe of the vvorld: for she ſought nothing but the honor of God in all

all her actions, and the ſaluation of ſoules, and commun vvealths good. There vvas à Cloiſter of S. Clares order in Conimbria very little both church and houſe, in regard it was begun by à Gentil-vvoman that could not finish it for vvant of meanes: and this holy Elizabeth bought houſes and grovvnd ioyning to the Cloiſter, to inlarge it. she made an hoſpital by her pallace: vvherin she maintained 15. poore men, and as many poore wõmen, she builded alſo à houſe in the Citty of Nouarium for vvomen that having proſtituted theyr honeſtie, were converted from theyr lewd life to good.

Of the death and buriall of her husband and how she liued after his death.

THE XI. CHAPTER.

THe loue and loyalty this holy Queene bare to her husband vvas moſt eſpetially manifeſted in his ſicknes, in and after his death, for firſt she offered many prayers and good vvorkes for his conuerſion, humbly imploring the diuine mercy for him, and ſeeking by all meanes to purge his ſoule from ſinn, that he might vvithout ſpot depart this life: for that effect she gaue very much almes, with deſire that his life might be prolonged if it vvere the diuine vvill. But it pleaſed God ſo to diſpoſe that the king, her husband dyed at that time:

time: and although she were left in greate ſorow yet she made not much shew exteriourly, but layed avvay her Coſtly apparell and in the middeſt of her grief thought more vpon her ſoules health then any ſpeaches of men: and in this pious conſideration she tooke the habit of the poore Clares: and cutting of her haire and girding her ſelfe vvith à cord, attired in this holy habit, in humble maner she appeared before the peeres and nobles of the land, who ſtood all round about the corps, and she ſayed vnto them vvith à ſad and ſorovvfull voyce, thinke my good lords, that the Queene is alſo dead vvith the king: and let it be your care to bury him with kingly armes as becometh à king: but for my ſelfe j haue no need of any Courtly attendance, as ladyes of honor, or any other

ſeruants: neither let this attire you ſee me vveare ſeeme ſtrange vnto you, for this shal be the laſt act of mourning, this habit shall bring vnto my memory the death of my deceſſed husband: my head shorn and couered with this holy veile shall vvitneſs the fidelity of Elizabeth: this vnwonted ſpectacle shall incite all to lament; and hauing ended this ſpeach which cauſed much grieff to all that vvere preſent she ſpake many comfortable vvordes to the nobility, giuing ſuch vviſe and prudent reaſons for what she did, that they remained both ſatisfied and edified. This holy Queene was preſent to ſee her husbands funerall ſolemnized vvith great honor, and her ſonne Alphonſus, vvith many Prelates and Princes followved the corps loaden vvith ſorrovv:

after

after them followved the holy Elizabeth to the wonder of all beholders: in this sort they vvent till they came to à Cloister of Nunnes of S. Bernards order: vvhich the king before had builded not far from the Citty, ther he had desired to be buried, and according to his desire it was done. The funeral being ended, and all returned home, the Queene stayed by the toombe, not so much to bevvaile her vvidovvhood, as to help the soule of her husband vvith praiers and good vvorkes, for there was no naked, or needy poore, but she clothed and releeued: the masses she caused to be sayed for him vvere innumerable. these thinges done, she vvent to Conimbria, becausse she vvold not giue her Nobles too much sorrovv by parting from them quite. She had à pri-

vate way from her pallace to the Cloiſter of the poore Clares, with vvhom she conuerſed much, but ſo as not to bind her ſelfe to them: yet she vvent to the quire vvith the religious to performe the diuine office, and did exerciſe her ſelfe in all humble workes vvith them according as time gaue her leaue. She viſited other Cloiſters, churches, and holy places, not only thoſe that vvere neer hand, but alſo ſuch as vvere furr off, giuing her offering vvith her ovvne hand: and that she might the better attend to the help and reliefe of poore people, she was counſelled to take vpon her the third Rule of S. Francis vvhich she did, and kept it alwayes after, to the end of her life.

How S. Eliſabeth vent to Galicia to viſit S. Iames in Compoſtella and of the offering she made.

THE XII. CHAPTER.

NOt fully à yeare after the death of the king her huſband, this holy Queene tooke her vvay towardes Compoſtella, vvith all her court, to viſit the body of the holy Apoſtell S. Iames, but none knew whither she intended to go till she had travailed ſome dayes iourny, and paſſed the rivers of Dure and Minie, then they all imagined by her deuout and holy maner of life vvhither she vvent. When they came neer to the Citty, ſo that they could ſee the tops of the ſteeples, the Queene alighted and vvent thither on foott,

to the vvonder of all her follow-
ers. It is not poſſible to declare
vvith vvhat great deuotion and
reuerence she honored the body
of the Apoſtel, and ſtayed ther
vntill the day of his feaſt, atten-
ding vvith more then ordinary
deuotion at the ſolemnity therof
till all vvas finished: she like-
vviſe gaue to vnderſtand vvith
vvhat affection she vvare her
coſtly attire whileſt her husband
liued: for at that time she beſto-
vved all her beſt apparel imbro-
dered with pretious ſtones vpon
that holy place: she gaue alſo her
Royall Crowne: vvith her gould
and ſiluer plate to adorn the
temple. She gaue moreover à
faire mule, with à gould bridell,
with the armes of Portugall, and
Aragon; and à great ſum of mo-
ny, vvith other coſtly guifts,
vvhich she beſtovved on that
pla-

place, in honor of the glorious Apoſtle S. Iames: vvhere they are ſeene to the great admiration of all people vvho neuer beheld ſuch riches. Hauing finished her deuotion the Archbishop gaue her à mantell and à ſtaff that she might be like to other Pilgrims.

How shee builded the Cloiſter of S. Clare, after her returne to the Kingdome.

THE XIII. CHAPTER.

BEeing novv returned home, shee kept the ſolemnity of the yeare day, of her deceaſed husband, at Odiuille vvith Alponſus her Sonne, and many Biſhops and great nobles, which ſolemnity beeing finished, shee returned to Conimbria, to finish à

Cloi-

Cloyſter of S. Clare vvhich shee had begun, vvhere-vnto shee gaue her gold chaynes and other rich attire. shee cauſed tobe ſent for, all ſuch tradeſmen as make things neceſſary for the ſeruice of the church, as chalices, croſſes, tabernacles, candleſtickes, lamps and all other maner of church ſtuff vvhat ſoeuer, vſed in the ſeruice of God: one part shee gaue to the Cloyſter, an other part to other churches in Portugal. Some ritch and coſtly guifts and jevvels shee gaue vnto her maried daughter, ſome to her coſen, ſome alſo vnto Queene Mary of Caſtile, and ſome to Leonora Queene of Aragon and other Princeſſes vvho vvere neer vnto her in blood, from thence forth to liue in ſimplicity and pouerty vvith great ſtrictnes, to finish the reſt of her life. This holy Princeſs

ceſs with great care and diligẽce finished the Cloiſter of S. Clare vvith the church, before mentioned (for to that end shee came to Conimbria) and made for her ſelfe à houſe adioyning to the Cloyſter, that from thence shee might come to the ſiſters, to forvvard the vvorkemen, shee likevviſe encreaſed the rents of the ſame Cloiſter, and the number of ſiſters. In building shee had great vnder-ſtanding. In the church of the aforſaide Cloiſter shee cauſed to be made for her à tombe wherein at her death shee intended to be buried. In the building of the tombe there being à great ſtone which the worck men could not remoue out of the place, the holy Queene laying her hand vpon the ſtone it vvas very eaſily after vvardes remoued to the right place, without

out labour, vvhich could not bee but by miracle.

How the riuer Tagus was parted to make way for the holy Queene, and of one blinde, whom shee cured.

THE XIV. CHAPTER.

HEere alſo followveth à vvorthy miracle, that God did vnto this holy Queene, in the Kingly river Tagus, vvhich runneth by the Cittie of Scalabi. Ther is in this vvater made by handes of Angells the ſepulcher of S. Irene, after the maner of S. Clements: this holy Queene had à very great deſire to viſit the ſaide Sepulcher but ſeeing shee could not paſs vnto it, through the water, shee prayed on the banck vvith bended knees, and eyes full

full of teares, vvhen behold, the vvater parted it ſelf the Sepulcher apeared, and she vvith great deuotion vvent betvvixt the waters vpon the ſandes, giuing thankes to God, and to the holy S. for ſo great grace and fauor. Ther, vvith great reuerence beholding the B. Body, novv and then kiſſing it deuoutly, shee continued in prayer all the vvhole day. At her retorne, the forſaid vvater follovved her with ſo ſoft à paſe as though it had bene à ſeruant to attend her, vntill shee vvas paſſed ouer. Beſides this miracle, I shall declare another; this virtuous Queene deliuered many people from diuers very greeuous infirmities, and great dangers, but one maide borne blind she cured by only touching her eyes, vvith her holy hand.

Of her

Of her ſobrietie in her widowhood, and the profitable ſpending of her time.

THE XV. CHAPTER.

WEe haue declared hovv ſober, and abſtinent this holy Queene vvas vvhen her huſband liued, and hovv she obſerued many faſting dayes. This virtue shee did not only practiſe in her yonger yeares, but alſo grovvne ould shee vvas very ſtrict in faſting. While her huſband lived, shee could not faſt ſoe much as shee did deſier, beeing hee had forbid her, but after the death of the king, her faſts were both long and many, followving her owne deuotion ſo much, as shee vvould not only abſtein from coſtly, and delicate dyet,

but

but alſo from ſuffiſing her nature with poore and ordinary meates, notvvithſtanding that shee vvas very neere 60. yeares of age. The pious Princeſs knevv right vvell hovv to deuide the time both of night and day to her ovvne profit. Shee had allvvayes vvith her 5. Siſters of the poore Clares: shee roſe in the night to reade her mattins vvith them, in her Chappel, they alſo read Prime together, and after heard Maſs, vvith great recollection, then she gaue her ſelfe vvholy to meditation, vpon the paſſion of our lord Ieſus, vvith very tender affection sheeding forth aboundance of teares, both for her ovvne ſiñes, and others, and praying for the ſaluation of all. The priuate maſs being ended, shee hearde ſolemne maſs for the ſoule of her husband, after that

she

she heard another priuate maſs, ſo that shee let no day paſs without hearing of 3. maſſes vvhich being done shee toke ſome neceſſary refection for the ſtrengthning of her body, though with greater deſire shee thirſted after heauẽly foode. After dinner shee cauſed the vvorkemen to be called, and hearing theyr reconning gaue order for building of what remained to be finished. After this she gaue audience to all, not letting any depart diſconſolate. Then did shee retire in to her chamber to recollect her ſelfe: and then she vvent to her chappell to heare the Veſperas, and Complin: vvhich she alſo read in a lower voyce with the religious. Her deuotions being ended she tooke her ſupper, if it vvere not faſting day, as vvith her it vvas alvvayes for the moſt part; and after

after this she disposed her selfe to take her rest. She vvas of very little sleepe, rising in the nights, halfe Clothed, she prayed vpon the bare grovvnd vvith sighes and grones, vvith her eyes eleuated tovvardes heauen, and then cast down to the feet of crucified Iesus she humbly implored the higheſt to take mercy vpon her, and the soule of her husband. Thus praying she vvould strike her breſt to reſiſt sleepe till she could no more. Her recreation vvas, not in seing playes, nor any other vaine delightes of this world, but her greateſt ioy vvas to be vvith the Clariſſes, vvhere she often remained in her littell houſe she had cauſed to be builded by the port of the Cloiſter, that she might liue and take her refection vvith them. She counſelled ſpirituall perſons to labor

for the perfection of their eſtate, and to be faithfull and loyall to theyr heauenly ſpous, this vvas the delight of holy Elizabeth: she reioyced excedingly vvhen any yong virgins gaue them ſelues to the ſeruice of God: as it appeared in the vvillingnes vvher with she gaue leaue to her ſiſters daughter vvho deſired to be à Clariſs, furthering her therin after she had vvel tryed her conſtancy.

Of her humilitie and meekneſs to all ſortes of people.

THE XVI. CHAPTER.

THis holy Saint Elizabeth did manifeſt her loue and mildnes to all that vvere in any neceſſity, aſſiſting them in all charity vvithout any exception of par-

parſons. When she receiued iniu-
ry from any, she did not only
pardon the offenders, but would
not ſuffer them to be punished
for ought done vnto her ſelfe.
She did ſo vvillingly forgiue all
offences that she was neuer ſeene
to be angry at any time: follo-
vving herein the example of S.
Elizabeth Queene of Hungarie,
after vvhom she vvas named, as
is à forſayed. She builded an hoſ-
pitall neere to her houſe, for the
releefe of poore people and di-
uided it into tvvo ſeuerall dwel-
lings the one for men, and the
other for vvomen, vvith all ne-
ceſſaryes for theyr vſe. She re-
ceiued in to it 15. poore peo-
ple of either ſexe: admonishing
them to liue vvel and orderly,
and to haue patience in ſicknes
and pouerty: she ordained à
Chappell and à maſs to be ſayed

therin euery day for theyr ſpiri-
tuall comfort: and for theyr cor-
porall she clothed them euery
yeare, and ſerued them like à ſer-
uant, dreſſing theyr meat and hel-
ping vvith great affection thoſe
that vvere ſicke, lifting them
vp, and laying theyr pillovves as
she thought vvould giue them
moſt eaſe. Ther was not any ſick-
nes hovv dangerous ſo euer that
could vvithdravv her from the
ſeruice of the poore. Her chari-
ty abounded in à time of great
neceſſity, vvhen at Conimbria
ther vvas ſo great à dearth, that
many dyed of hunger: for her
Pallace vvas à receptacle of the
poore vvhom she releeued vvith
corne, meat and mony, hauing
rather to dy her ſelfe, then liue
to ſee others in vvant. She like-
vviſe prouided for all Cloiſters,
and tooke care to bury the dead.

Many

Many of the courtiers feared her liberality vvould bring her and them to ſuffer miſerie, and therfore they vſed to put her in mind to take care of her ovvn family, vvhervnto she vvas bound: theyr ſolicitation in this kind much greeued her, and she requeſted them not to feare for almighty God vvould not permit them to vvant.

How the holy Elizabeth vvent diſguiſed, to S. Iames, to Compoſtella.

THE XVII. CHAPTER.

HAuing finished the Cloiſter of S. Clare and reflecting vpon the goodnes of God shewed to her, and many other Princes and kings vvhom shee had outlived: she deſired very earneſtly

to be releaſed of this life, and to be vvith Ieſus Chriſt. Vnderſtanding that at Compoſtella ther vvas à great Iubile, à pœna & culpa, ſecretly vvithout knowledge of her courtiers, in ſtrange apparell, and à ſtaff in her hand, ſhe vvent thitherwardes 64. yeares ould all alone, vnleſs vvith one or tvvo of her Chamberlaines: not vvithſtanding that it vvas then the heat of ſummer. She caryed her Clothes and other neceſſary thinges on her backe, begging like à poore vvoman almes for Goddeſ-ſake. It hath not been often heard that any Queene travailed in this maner. This pilgrimage she made but one yeare before her death. At her returne home she was entreated to make peace betvveen her ſonne Alphonſus, and her daughters ſonne king of Caſtille, called

called alſo Alphonſus, but ſhe could not effect it, being preuented by death.

Of the death of this holy Queene.

THE XVIII. CHAPTER.

AS the holy Queen trauailed towardes Eſtrimotium ther to treat of the afore named peace vvith her ſonne Alphonſus, it pleaſed almighty God that ſhe fell in to infirmity which ſeemed at firſt little, but aftervvard great. Before her extremitie of ſicknes ſhe came euery day to the Chappel to heare diuine ſeruice accompanied with the king her ſonn, and hauing ſetteled all her afaires with him and his wife, her ſicknes increaſed ſo much vpon a munday that ſhe kept her

chamber, and the kings daughter, her grand child tended her very carefully. In this ſicknes she was viſited by the moſt glorious Virgin Mary vvho came accompanied vvith à great troupe of Virgins all in vvhite vvith crownes of gould vpon theyr heades, affectionatly bovving themſelues tovvard her: vvhich the holy Elizabeth ſeeing, and perceiuing them to come neere vnto her, ſhe deſired the Queene her daughter in lavv, and the reſt of thoſe who were preſent that they vvould giue place to that heauenly company: then feeling her death to aproache she ſent for her Confeſſor, and hauing made her confeſſion she made him ſay maſs in another roome wher she might both ſee and heare it. The maſs being ended, hauing alone put on her Religious habit, she

forced

forced her ſelfe with great paine to go to the Altar, vvhere she receiued the moſt holy Sacrament deuoutly vpon her knees the ſame day that she rendred her bleſſed ſoule in to the hands of her creator. Hauing ended her deuotion at the altar, she returned to her bedd. About euening (although the Doctors did not think she vvould haue departed ſo ſpeedily) she called for her ſonn and treated with him of the peace for vvhich she had come thither; after this she deſired him to go to ſupper, and as he vvas going out vvith the Doctor, he heard à ſodain crye of all that were in the chãber, and coming in, he called vpon his dying mother; and kiſſing her hand she came à little to her ſelfe and ſpake to him, about thinges of very greate importance: and after,

tur-

turning her ſelfe she caſt her eyes vpon à crucifix and calling vpon our bleſſed lady vvhom she had ſeen in her ſicknes she gaue her ſpirit into the hands of her redeemer. Anno 1336. being the 4. of Iuly: she vvas, 65. yeares of age vvhen she dyed.

Of her Buriall.

THE XIX. CHAPTER.

AS ſoone as the holy ſoule was departed from the bodie, they opened her teſtamẽt: where they found that shee had charged her ſonne Alphonſus to burie her bodie at Conimbria in the church of S. Clare that she had made. Heerto he appointed the the principaleſt of his court, who much feared to carry the body ſo farr, by reaſon of the heat of the

time: but the king would accomplish his mothers vvill. The bodie being shut in à coffin, and layde vpon à waggon by the shaking vpon the vvay, ſome moiſture iſſued through the chinckes of the cheſt: vvhich they perceiving that had the care of the body, began to murmur againſt the king, fearing the evill ſmel which they preſumed would followve. Heer vpon came one of them to the coffin and felt ſo ſvveet à ſauour as hee ſayde hee had never felt the like: the reſt approaching felt the ſame: and all of them iudged it to bee an odour from heauen. On the ſeaventh day they arriued at Conimbria, vvhen all the cittie and kingdome was filled with ſorrow for the death of ſo good à Queen. After ſolemne ſeruice, the bodie was layde in the graue which be-

fore

fore she had cauſed to bee made: and it chaunced that the handes and cloathes of the men that laydit in were beſprinckled with à liquor that came out of the bodie: vvhich gaue ſuch à ſweet ſavour as it exceeded the ſavour of roſes or the ſvveeteſt flovvers.

Of the miracles vvhich happened after her death.

THE XX. CHAPTER.

AFter the death of this holy Queen, many miracles were vvrought, by vvhich her merites before Almightie God vvere made knovven to the vvorlde.

Tvvo men that had long been ſick of violent agues caried the Bear in which the holy body had layen, and comending themſelues

ſelues to the merits of this Saint Elizabeth vvere forthvvith cured.

A Clariſs had long time ſo great paine in her head and teeth that shee could eat no meat: but coming to theBear she was forthwith cured.

Ferdinand Stephans à citizen of Conimbria had his foote hurt vvith à nayle vvhich by no meanes could be dravven out, and commending himſelfe to this holy Queen was preſently holpen.

A vvoman that had the peſtilence, and à carbuncle vpon her hand, winding it in à cloath that the holy Elizabeth had vſed, was preſently cured.

Tvvo blind vvomen viſiting her graue received ſight inſtantly.

The mother of à Canon Regu-

lar

lar being blinde, and by her ſonne lead to the graue: hauing the re done her deuotion, vvas reſtored to cleer ſight inſtantly.

Manie others of ſundry diſeaſes, as of hoat agues, burning fevers, poſſeſſed by the divell, blind, diſtract of theyr vvittes, &c. coming to her graue, or being annoynted vvith the oyle that burned in her lampe: vver miraculouſly cured.

Howe it came to paſs that her feaſt was kepte: and how her holy body was found entire, and honorably taken vp.

THE XXI CHAPTER.

THe king Emanuell vnderſtanding of the miracles done by the merits of the holy S. Eliſabeth, obtained of Pope Leo

the

the X. that in the dioceſs of Conimbria her feaſt day might bee ſolemnized: and king Ihon the 3. ſonne of Alphonſus, obtained of Pope Paul the IIII. that the ſame might be kept over all Portugall. Almightie God by 3. wonderfull miracles did shevv hovv pleaſing this ſolemnitie was vnto him: for three Clariſſes afflicted vvith incurable diſeaſes, were healed therat: After this, Philip the 3. of that name king of Spaine and Portugall, procured that ſix perſons of note should bee ordeined to ſeeke out the miracles of this holy Eliſabeth, which being done verie carefully, the forenamed king ſent to Rome to Pope Paule the V. to the end she might bee Canoniſed: but the Pope dying it vvas not then brought to paſs. At laſt the preſent Pope Vrbanus the VIII. at the requeſt of King Philip

Philip the 4. made the foresayd inquisition of the miracles, where after 276. yeares that shee had been dead, to vvitt, in the year of our lorde 1612. her graue hauing been opened in presence of many vvitnesses, and expert Doctours of Phisick: they found in the toombe à chest of vvood covered with ox hides which began to bee rotten, shut with barres of yrõ, that were eaten vp with rust: the bodie wound in duble silke: the face honorably covered to the brest with a cypres veile. The bodie vvas all entire and vvhole, the face vvith liuely colour as if she had been but newly buried: and the linen cloathes about her still so nevve, as vvithout great stresse they could not bee torne. A Religious man that was there, called Ihon Delgado touched the face of the Queen vvhich received

ved the print of his fingers. The great Doctor of Phyſick Baltha-zar Azeredo drevv to him three times her arme and it went backe to the place everie time vvith-out breaking. Ther vvas found by her in the graue à ſtaff and à purſe, vvhich betokened her vir-tuous life, and liberalitie to the poore: vvith the ſtaff she had gone on pilgrimage to S. Iames. Out of the purſe shee had rea-ched money to the needy. The Bishop Alphonſus Albicaſtre, be-cauſe this ritch treaſure had been found in his dioceſs, made (with conſent of the king) to the ho-nour of the holy Eliſabeth, à coſt-ly chappel of polished marble, vvtih à guilded arch, vnder the vvhich he placed à ſiluer shrine, vvith vvindovves to bee opened that as need vvas the body might be ſeen, as vvel vvithout, of the

people: as vvithin of the Religious. This good Bishop after he had beſtovved 12000. crovvnes vpon the vvorck, being preuented by death could not finish it: he left vvith the king of Spaine 30000. crovvnes for the Canoniſation, vvho himſelfe did forder it, but being taken avvay by death ſavve it not done. in fine, it was brought to an end by king Philip the 4. and she is Canoniſed by Pope Vrban the VIII. in the year of Iubile 1625. the 25. of May, to the honour and glorie of God.

FINIS.